

# THE ANGLICAN

A QUARTERLY NEWS-LETTER OF  
THE AMERICAN BRANCH OF  
THE ANGLICAN SOCIETY



The objects of the American Branch of the Anglican Society are:

1. To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.
2. To uphold and appreciate the Anglican Use both in rite and ceremonial.

Membership is invited on the broad principle of loyalty to the American Prayer Book, Constitution and Canons and the Common Law of the Anglican Communion. Apply to either the Secretary or the Chairman of the Extension Committee for membership. The dues are \$2.00 a year which includes subscription to "The Anglican."



GENERAL CONVENTION 1949

VOL. V, NO. 3



The first Book of Common Prayer was authorized for use in England on and after June 9th, 1549. In observance of the 400th Anniversary of that milestone in the Church's history, the American Branch of The Anglican Society held a Regional Day at St. Paul's Cathedral, Buffalo, on June 9, 1949. In this issue of *The Anglican* are the sermon by Bishop Pardue, the luncheon address by Bishop Scaife, and the afternoon papers by the Hon. William R. Castle and the Rev. Dr. William H. Dunphy.

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The American Branch\* of The Anglican Society is growing rapidly. On January 31, 1948, the Society had 192 members. On June 15, 1949, the membership had increased to 387 (11 Bishops, 247 other clergy, 129 laity). Members of the Society reside in Alaska, Brazil, Canada, China, District of Columbia, Hawaii, Japan, Philippine Islands, Puerto Rico, and 43 of the 48 States.

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APPLICATION FOR MEMBERSHIP IN THE AMERICAN BRANCH  
OF THE ANGLICAN SOCIETY

*I apply for membership in The Anglican Society and enclose herewith two dollars.*

(Signed) .....

(Address) .....

Tear off and send to the Secretary, the Rev. Canon Charles E. Hill, Twin Oaks, Williamstown, Mass.

## GENERAL CONVENTION ACTIVITIES OF THE ANGLICAN SOCIETY

The Society has arranged to have a booth at General Convention. Plan to use it! A Corporate Communion for members and friends, followed by breakfast, is being planned by the General Convention Committee: The Rt. Rev. Thomas Jenkins, D.D., Chairman; the Rev. Edward M. Pennell, Jr., and the Rev. J. Henry Thomas.

Information about the Service and breakfast will be posted at The Anglican Society booth.

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THE Corporate Communion of the Society will be celebrated at 8:00 A. M. on Wednesday, October 5th, in St. Francis Church, San Fernando Way at Ocean Avenue. Breakfast will be served in the Parish House immediately afterwards. Please make your breakfast reservation with the rector, The Rev. E. M. Pennell, Jr., St. Francis Church, San Fernando Way at Ocean Avenue, San Francisco 16, California. The church is reached by the "K" car on Market Street direct to the church corner, which is about 25 minutes ride. San Francisco has a maximum taxi fare of \$1.50, which means that four persons could ride out together and the fare would not be excessive.

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**Be Sure to Visit The Anglican Society Booth  
in the Civic Auditorium.**



## "THE PRAYER BOOK AND THE INNER WORLD OF MAN"

*A sermon preached by the Bishop of Pittsburgh at the Celebration of the 400th Anniversary of the Book of Common Prayer at St. Paul's Cathedral, Buffalo, June 9th, 1949.*

This morning we celebrate the Eucharist together in thanksgiving for the 400th Anniversary of the Book of Common Prayer. Its gifts to the world are multiple. A summary would be impossible in one sermon. Therefore, we shall present but one phase of its meaning.

The proof of the validity of the revelation of God through the Book of Common Prayer is its modernity for every age. We are confronted with a document that is as ancient and Catholic as Christianity itself and as up to date as our morning newspapers.

Of recent years science has been discovering a new inner world of man. Psychology and its offsprings of psychoanalysis, psychiatry, and psychosomatic medicine, are growing to the extent of almost becoming a quasi-religion or a cult. Sigmund Freud, the great secular pioneer of these developments, is considered as being the first person to delve into the realm of the subconscious mind. Indeed, he was a pioneer in the scientific psychological field; he was a scholar who contributed much toward the understanding of the inner world of man. Yet, it is also true, that most of his basic principles are to be found in the unfathomable riches of the Book of Common Prayer.

Dr. France Alexander, Director of Chicago's famous Institute of Psychoanalysis says, "Freud's main contribution to psychology (which may be broadly defined as the science of individual experience and behaviour) was to apply the principle of cause and effect in human behaviour. Just as the physicist, for example, explains the behaviour of inanimate bodies in terms of internal forces that motivate them; Freud demonstrated that (neurotic) symptoms were determined by motives of which the individual was not conscious, and conversely, that if the hidden motives were uncovered, the symptoms of their psychological causes became apparent not only to the physician but to the patient . . . . In order to master repressed impulses, they must be brought into the conscious mind because—as Freud put it "an enemy which one cannot see, cannot be defeated."

The depths of the mind as yet are unknown, and science cannot tell where the conscious and the subconscious begins and leaves off, or how deep they go; but there is considerable truth to the fact that Freud did make explorations which in the field of psychology had heretofore been scientifically untouched. Dr. Alexander says that Freudisms became popular property in such phrase forms as these: "The con-

scious mind may be compared to a fountain playing in the sun and falling back into the great subterranean pool of the subconscious from which it arises;" or again, "The mind is an iceberg. It floats with only one-seventh of its bulk above water." So we have seen the growth of a new science which has challenged religion but only because lackadaisical liberalism or careless Catholicism has failed to teach this emphasis originally intrinsic in the Book of Common Prayer.

Hundreds of years before Freud, or the science of psychology was heard of, the implications of the Prayer Book dealt with the needs of the subconscious mind. The Liturgy expresses our theology in all its forms, but one form which we of the Church have tragically neglected as a whole, and Theological Seminaries in particular, is the science of Ascetic Theology. It is that science which bears most directly on the aspect of the Prayer Book teaching which we are considering here today. The small number of Clergy who could pass an examination dealing with this science of the soul, and with the spiritual laws of cause and effect under the heading of virtues and sins, would be alarming. Many of our Clergy who offer spiritual counsel are untrained in Ascetical Theology. It might be well if Bishops would license special Clergy as spiritual counselors, knowing that they are men of deep prayer, consecration, and with a training adequate to deal with confused souls. One Seminary term of pastoral psychiatry now in vogue is almost ludicrous as a substitute for three years of Ascetical Theology, which is almost universally omitted.

First, we must take this important function of the faith from the wrangling destructiveness of the Churchmanship controversy and show that self-examination, and absolution is of the essence of the Book of Common Prayer, and the true means of release from repressions. If we of the Church will nurture the faithful in these paths of spiritual therapy, we will see a vast decrease of the problems of the neurotic personality. This truth came to our Church far in advance of modern scientific psychology. Just as every heresy in Christianity is the result of our neglect to teach the whole faith, so now is the modern substitute of psychiatry, splendid in many aspects as it is, the result of our sin of neglect concerning those inner forces of the soul which the Church and Anglican Communion have understood throughout the centuries.

Examine the use of the word "heart" in our Holy Eucharist. It almost defies definition, but Dr. Easton of the General Theological Seminary once crisply defined "heart" as "the sum total of man's inner attitude toward life." We might define the word "heart" as the term used to sum up the whole essential personality of man. While there may be differentiations in a technical analysis of the term, at least it deals with those hidden aspects of man which our Church understood from the very beginning. Christianity has always taught the importance of the spiritual laws of cause and effect in such terms as "sowing and reaping." In her great wisdom, the Church knew that unless faith was established in the heart, no spiritual power would



be found. Likewise, she knew that the ideas of evil that were lurking in the subconscious, or the heart, must be brought to the surface by self-examination, so that forgiveness, absolution, and grace could make new the inner world of man. So the Prayer Book, long before Dr. Freud's day, was laying emphasis upon the necessity of relieving the soul from repressions. Our Church's equipment, unless we find a complicated case of mental illness, which is beyond the abilities of the average Priest to handle, is far more efficient than any psychiatric procedure can offer. The Prayer Book believes in God's absolute power, not only to bring evil desires to the surface through self-examination and penitence but through forgiveness to utterly destroy them, and then to fill the void with positive strength and grace, so that the individual is not only a new creature, but a creature with new powers and new life.

In every climax, the Eucharist of the Prayer Book deals with the inner world of man. Thus, we must be careful in such developments as the Liturgical Movement which is contributing so much, that we be not so fascinated with processions, vestments, and ceremonial, that they become a fad or a fashion rather than symbols for living facts. We Episcopalians sometimes have a genius for placing things of minor importance in places of foremost priority. The true and deeper emphases of the Prayer Book Liturgy deal with the cure of the soul and not with ceremonial. The opening prayer of the Holy Communion is aimed at the subconscious levels of man, when we acknowledge that the hearts and desires of all are open to God and that from Him no secrets can be hid. Thus, we proceed to plead that He cleanses the thoughts of our hearts by the inspiration of His Holy Spirit. We move on to the Decalogue, and again, after every commandment we sing or say the refrain, "Incline our hearts to keep this law." And finally, after the last commandment, it is written, "Write all these Thy laws in our hearts, we beseech Thee." Then as we go into the summary of the law, as uttered by Our Lord, we hear Him command, "Thou shalt love the Lord Thy God with all Thy heart, and with all Thy soul, and with all Thy mind." We conclude the section of the great laws by supplicating God to "direct, sanctify, and govern both our hearts and bodies in the ways of Thy laws." Thus, at the outset there is no escape from a command to search the subconscious mind.

When we come to the Preface or The Sursum Corda, we again see that the Prayer Book directs us into the depths of consciousness. The Priest turns to the people and with a cry of preparation, calls to them: "Lift up your hearts;" and they answer, "We lift them up unto the Lord." The Sursum Corda is one of the oldest parts of the Liturgy in both East and West and in substance is the same in all ancient rites. It is to be found in the two oldest sources: First in "The Apostolic Tradition" of Hippolytus (A.D. 220-230) and secondly in St. Cyprian's "De Orat" (A.D. 250-255). So there is ample evidence that the Sursum Corda was at the center of the earliest celebrations of the Eucharist. If we study the Collects and

Proper Prefaces, we will see the term "heart" reappearing time and again as it does upon such occasions as the Feast of the Ascension when we pray that "Whither He has gone, we also may in heart and mind thither ascend." Furthermore, at the administration of the Sacrament, the Priest offers the Heavenly Manna saying, "Feed on Him in thy heart, by faith with thanksgiving." At the conclusion of the service he turns to the people and pronounces "The Peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ Our Lord."

Thus, in a world of psychological confusion, the Book of Common Prayer comes ringing down through the ages with her sage counsel to cleanse the thoughts of our Hearts if we are to be whole as individuals or as a society. Not only does she admonish us to seek newness of life in the inward parts but she provides a means whereby the objective may be accomplished.

The Book of Common Prayer would furthermore point out to us that the process of cleansing must begin with the Bishops and Clergy themselves. The Ordinal is specific and searching in its questions, answers, promises, and vows. When a spirit of humility begins to sweep through the House of Bishops and through the Clergy as a whole, we will see a new Church rise out of its subconscious confusions and with united purpose, draw waiting millions to worship through the Book of Common Prayer. St. Augustine wrote to Dioscorus: "Submit yourself with all devotion to Christ. Do not look for any path toward reaching the truth . . . that path is, firstly, humility; and secondly, humility; and thirdly, humility." Humility means that we as individuals in the Church will return to the central teaching of the Book of Common Prayer, namely, to invite Our Lord to continually dwell in the depths of our hearts where He will constantly set good causes in motion and by His grace bring the same to good effect.

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## ADDRESS OF THE REV. DR. WILLIAM H. DUNPHY OF PHILADELPHIA

The ideal of the translators of the Book of Common Prayer was to restore Catholic worship as it had existed in the early Church. This meant really common prayer. The Eucharist was offered by priest and people, not by priest alone. The priest, the deacon, the readers and the cantors each had his part—the people had their part. The Church was a worship fellowship—one Body, one Spirit. A priest, of course, was essential, but so was the congregation and so, above all, was the Holy Spirit. The great act of Christian worship was the re-presentation of the sacrifice



of Christ. It was a heavenly mystery in which all took part, — the priest, the other ministers and the people.

By the late Middle Ages things had become very different. Low mass was the usual form of worship and generally there were no communions at mass except that of the priest himself. The priest consecrated the sacrifice and little, if anything, was said about the work of the Holy Spirit. The climax was no longer the communion, but the elevation of the Host. The people went to church to see the Host consecrated. A heavenly mystery had been changed to an earthly miracle. The people had been ousted from their part in the service. There was little or no common prayer. The mass was something done for the people instead of by the people.

A similar change had taken place in church government. In the early Church the bishop gathered the priests together and with them decided important questions. The laity, too, were consulted in great matters. When it was a question which vitally concerned the universal Church, all the bishops were gathered together under five patriarchs or presidents — the patriarch or pope of Rome having, of course, first place. The government was constitutional, both in the diocese and in the universal Church. But by the late Middle Ages everything had been changed. In the diocese the bishop was autocratic. Seldom did he gather the priests together in synod to decide questions with their help, and never did he consult the laity.

The bishops were appointed either by the king, the emperor or the pope, not elected by the people. In the universal Church, one bishop or patriarch had become a supreme autocrat. The other bishops gathered, if at all, simply to hear his decrees. In the western half of Christendom, the Church had become a vast totalitarian pyramid, reaching its apex in one man. Each diocese reproduced the pattern.

Here, too, the Anglican reformers wanted to get back to the ancient Catholic concept of church government. On this point they were not so successful as in restoring common prayer and it was not until the Episcopal Church of this country became self-governing after the American Revolution that the ideal was even approximately attained. There is a close connection between the government of the Church and the worship of the Church. In both cases there should be one Body acting under the impulse of one Spirit — the Holy Spirit of God.

The ideal of Catholic worship is a combination of high mass and corporate communion. This is the ideal which is set forth especially in the first English Prayer Book of 1549. It is this Prayer Book and this ideal which we commemorate on this occasion. Having the services translated into English was a great help toward realizing this ideal. For at baptism there was to be a congregation present to witness the receiving of the baptized person into the family of Christ and also to remind each Christian of his own baptism and what it meant.

In Holy Communion especially, the congregation were to be able to take their

part and they could do so now that the services were in English.

The Anglican reformers were so insistent on the communion of the people as the climax of the service that they forbade any celebration of Holy Eucharist unless there were to be communions and unless the names were handed in before. Unfortunately this last regulation was the very thing which defeated its own purpose. The people had got so accustomed in the Middle Ages to making communion only at Easter that they could not be induced to come much more regularly, still less to hand in their names in advance.

The net result was not more communions but fewer masses. Holy Communion came to be celebrated very infrequently. On most Sundays the priest read matins and the litany and the first half of the communion service, breaking off there for lack of communions notified in advance.

About 100 years ago the Catholic revival in the Church of England strove to regain the ideals of the Anglican reformers. The Holy Communion was to be celebrated every Sunday and priest and people were to make their communion together. The mass was a sacrifice as well as a sacrament. But in their praiseworthy desire to restore fasting communion, the representatives of the Catholic revival celebrated communion at an early hour, leaving Morning Prayer as the service attended by the bulk of the congregation. This was certainly not a return to the early Church or the ideals of the revisers of the Prayer Book. In other parishes, the mass was restored as the main service at a later hour.

But here another abuse has risen in recent times, the abuse of the priest alone receiving at late mass. Here, too, the ideal of Catholic worship, that is, of combining high mass and corporate communion, has been forgotten. A Christian of the early Church would be astonished to enter many of our churches and find Morning Prayer, beautiful as it is, as the main service of the day. He would be equally astonished to attend mass or the Holy Communion at which only the priest made his communion and the Anglican reformers would have been equally astonished at both these abuses.

Our great need today is to complete the Reformation, to attain the ideal of common prayer based on a common faith. We need to emphasize the fact that while Morning and Evening Prayer have very important places in church worship, nevertheless the central place must be our Lord's own service—the Holy Communion. But this must be a sacrifice offered by the people and not simply for the people. It must be the common act of the one Body of Christ, animated by the one Holy Spirit. It must be a heavenly mystery and not an earthly miracle. The bishop must stand forth as the father—shepherd of priest and people. The priest in the parish must stand forth in a similar position. Both church government and church worship must reflect the early Christian and Prayer-Book ideal of one Body and

one Spirit. The great act of worship should be high mass and corporate communion. Then those who have offered the great sacrifice to God — the bread and wine which become the Body and Blood of Christ and have offered themselves with Christ to the Father by the power of the Holy Spirit must go forth to live in the world what they have learned in the Church. They must live the dedicated life. They must follow in the footsteps of Christ by the grace of His Holy Spirit and give themselves in devoted lives dedicated to the glory of God and the service of their fellow men. Then our worship will be real because it will touch the whole of life, and the whole of life will be purified and transfigured because it is inspired by the vision of the glory of God.

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## "THE PRAYER BOOK AND THE LAITY"

*Hon. William R. Castle, Former Undersecretary of State, Washington, D. C.*

Until 1549 the books containing the various services of the Church had been solely the property of the clergy, were generally not even understood by the laity. But four hundred years ago change was in the air; men were seeking and finding new visions and new interpretations of old visions. This search included religion along with all other aspects of life. In the field of religion, particularly, things had become frozen. Also, people recognized that the Church was too much in politics and that there was venality in high places. On the Continent many were breaking away violently, were discarding not only traditions but well-established doctrines. But England was more conservative. Englishmen were loyal Catholics and what was being done on the Continent was not to their liking. They wanted to do away with the political power of the Popes but they wanted to keep the Church. Even though they did not fully understand the Latin Mass, they loved it because it was a part of their lives, as it had been of the lives of their forebears.

Perhaps the reformers in England were wiser than those on the Continent. Or perhaps it was just because they were Englishmen, not Frenchmen or Germans. But whatever the reason, they believed — at least the more moderate among them — that if they translated the Mass into the vernacular, gave it in its entirety to the people, rich, beautiful, historically and theologically true, but under another, more descriptive name, the laity as well as the priesthood would rally to the defense of the Church; that Church which was founded by Christ, carried on by the Apostles and by their successors through the ages, but that was to be purged at last from the errors that had crept into its administration, partly because the laity had not



understood what was happening. So there came the Book of Common Prayer, which was obviously just as much the property of the laity as of the clergy.

What a revelation it must have been to those ancestors of ours suddenly to discover the full meaning and, therefore, the reality of the Eucharist. They had believed before, but vaguely, as one believes in something seen only dimly. Now, suddenly, through the Book of Common Prayer, they understood, and knew that they, the laymen, were as directly a part of the Church as were the priests, that they too were guardians of the truth, learned that it might even be their duty to hold the priesthood to the truth. When the Orthodox Eastern Church became corrupt, the laity rose to defend the truth. That great Russian writer, Merezhkovsky, expressed what happened by saying, "The holy words of the Scriptures, in which we (the laymen) heard the voice of the Seven Thunders, sounded to them (the ecclesiastics) like catechism texts learned by heart." To some extent the same thing happened in 1549 to that branch of the Western Church which was England. The Book of Common Prayer was a revelation and an inspiration to the laity more than to the priesthood because to them it was only a translation of something they already knew. It is an inspiration to us all four hundred years later.

The Book of Common Prayer, as its name signifies, was then and is now intended for the use of those who wish to worship God together. It brought back into the Church the apostolic idea of common worship and made the laity a living part of the organization. It is neglect of this truth that causes some of our services even today to fail to be truly Catholic and evangelical; this because the congregation does not fully participate as was intended by the compilers of the Prayer Book. Sometimes there are not enough Books in the pews—and very few bring their own these days. Sometimes the priest at the altar makes little attempt to be heard. All too often strangers who do not know the Prayer Book come to our services and nobody helps them find the place. An organist in one of the larger churches in Washington said the other day, "I have no use for all this congregational singing and praying that you are trying to bring about. The priests are here to do the work and the people come to listen." That is the negation of the purpose of the Book of Common Prayer and relegates the layman to the mere position of onlooker. Yet, as the organist added, "It is the way things are done in most fashionable churches." People who come only to listen generally don't do even that. They are thinking of other matters or are somnolent which accounts for much lukewarm Episcopalianism. To go to the celebration of the Eucharist or to Morning or Evening Prayer and take no part in the service is something like going hungry to a wonderful dinner and watching others eat. People who take this attitude toward the Church, who are not at all Prayer Book conscious, very soon stay at home to read the funnies or go out only to play golf.

But even if the principal purpose of the Book of Common Prayer is to enable

people to worship together, it is also a wonderful companion in the aloneness of one's own room. Most of us laymen cannot give, or at least think we cannot give much time to the Book, but even five or ten minutes a day is infinitely rewarding. One learns really to understand one's religion. Within the covers of the Prayer Book one can find encouragement in every crisis; calm in a world of storm; prayers to cover every need; song and prayers of praise that uplift because they take one out of one's self. Here one is transported back through time to the days of Christ and His Apostles. Here one can say with St. Gregory the prayer of peace which was composed when Attila, the Hun, was before the gates of Rome; and can pray also for the safety of those who travel by air. One sings medieval canticles asking the guidance of God, and also that beautiful hymn by Newman, written a hundred years ago, which shows that men still seek the same guidance that they sought a thousand and more years ago. In reading the Prayer Book one can become, also, a citizen of the modern world in the knowledge that the same offices are being said somewhere every minute of the day and night in every possible language. This is generalization, but I defy any person sensitive to beauty of expression and nobility of thought, anyone who is groping for support and stability, anyone who wants to be of real use in this world—I defy any such person to read this Book and fail to find specific proof of these generalizations.

In studying the Prayer Book, either at home or in church, the layman soon realizes that the service of Holy Communion is its very heart. Everything centers in the Eucharist; yet sometimes that fact is not appreciated. I was talking recently with the administrator of a church hospital. He said he had just been to his Bishop to ask for a priest who would celebrate in the hospital early every Sunday morning, this because the patients were asking for it. He said the Bishop answered that no clergyman was available, but added as an afterthought, "You might go over to the rector of"—we will call it St. Michael's—"they seem partial to the Communion Service over there and might be able to arrange it." This was promptly done and now there is a Sunday morning celebration at half-past-six. I cite this incident because it is strangely typical of the attitude of far too many of our clergy who have become so Protestant that they forget we have also a Catholic tradition, that the Eucharist is more than just another service, is, rather, the service to which they *should* be most partial.

The Holy Communion is a Protestant just as it is a Catholic service, but we Anglicans find in it deeper spiritual meaning than do people outside the Church, or even those of the ultra-Protestant branch of the Church. We find that deeper meaning, it seems to me, because we accept the Book of Common Prayer as a whole, do not ignore the parts we do not happen at first to like. Holy Communion is a sacrifice as well as a memorial. Few people there are who live with the Book, who study and learn to understand it, who read it daily, and on Sundays say their prayers





or nine years ago. He said in part:

"Hold fast to the Prayer Book because of the majesty, the spiritual truth, the reverence of its prayers and worship. Hold fast to the Prayer Book because it gives us the faith, the sacraments and the apostolic ministry as these have come down through all of the continuous life of the Holy Catholic Church in this world from the Apostles' time. Hold fast to the Prayer Book because its truths and teachings, its holy worship, its divinely given means of grace bring us face to face with Christ and with God."

The layman should take those words to heart and remember them when he shares in worship, a sharing that was made possible through the Prayer Book four hundred years ago. This Book of Common Prayer makes us laymen realize that the Church is truly the Body of Christ.

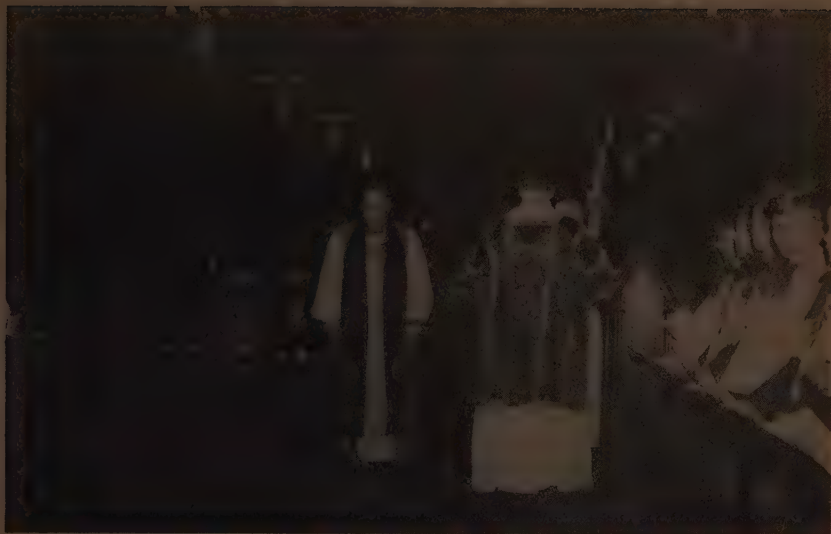
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## LUNCHEON ADDRESS OF BISHOP SCAIFE

The late Rev. Dr. Leicester C. Lewis, one of the great scholars of our beloved Church, has written: "The Book of Common Prayer, the works of Shakespeare, and the Authorized Version of the English Bible have proved unquestionably the three most powerful factors in the formation of modern English speech. Of these, the Book of Common Prayer stands out not only as the earliest, but also as the most progressive. These can hardly be new versions of Shakespeare without marring the classic words of the Bard of Avon. Revised translations of the English Bible, while sometimes clarifying the meaning of passages, have appealed to very few as literary improvements. On the other hand, the Book of Common Prayer, while retaining its substantial identity since its first appearance in June 1549, has undergone such revisions amid the changing conditions of history, that today, after four hundred years, the first Prayer Book of King Edward VI may proudly be venerated as the Mother of numberless liturgies throughout the entire world. And we can well believe that the end is not yet."

The present state of any modern language is the result of fluid change through a number of years, yet a debt is always owed in an undeniable measure to the past. The English language is no exception, but it is unique in one respect, in that there are three outstanding works which have exerted an influence upon the formation of that language—an influence which is extremely large and without comparison in the written or spoken words of any other tongue. Unquestionably the impact upon modern English of the Book of Common Prayer, the authorized King James'



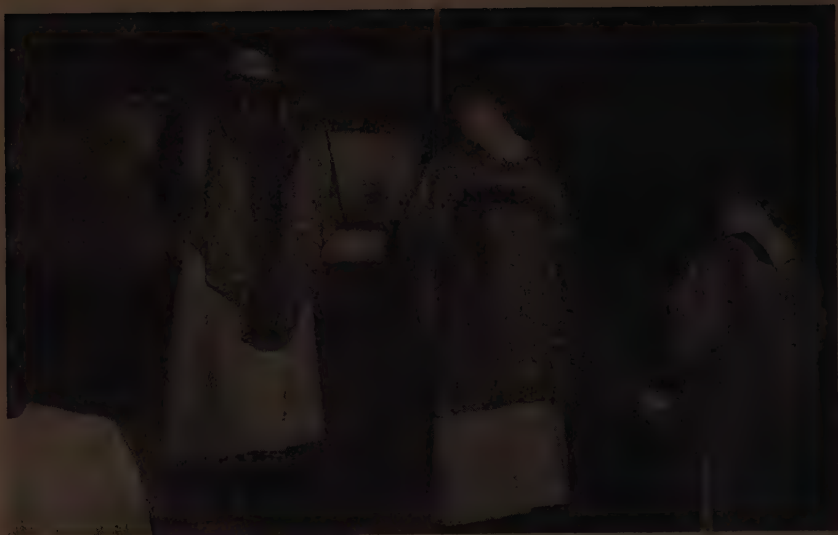


Approaching His Episcopal Throne, the presiding officer of the "Masse," the Rt. Rev. Lauriston L. Scaife, D.D., Bishop of Western New York, is preceded by his Chaplain, the Rev. Charles J. Burton (carrying the Bishop's Pastoral Staff), and the assistant master of ceremonies, the Rev. Robert R. Spears, Jr., Canon of St. Paul's Cathedral, back to camera.

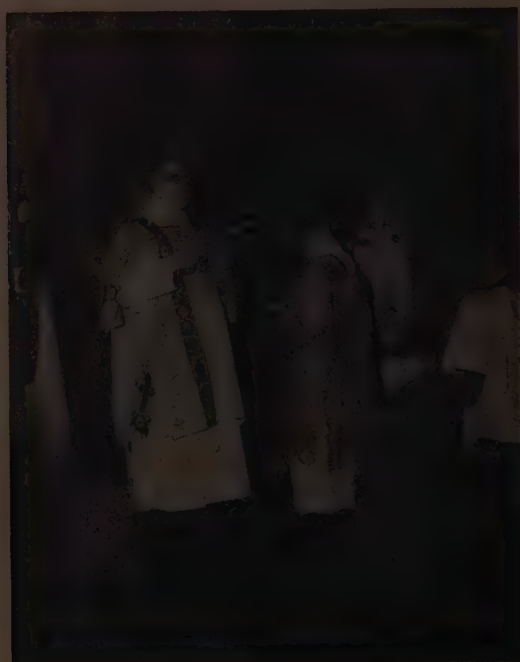


The entrance procession of the Sacred Ministers of the "Masse." Left to right, the Rev. Arthur J. Rantz, Cleveland, epistoler; Rev. L. Densmore Jacobs, Binghamton, gospeller; Rev. Rudolph O. Liesinger, Buffalo, sub-deacon; Rev. Paul B. Hoffman, Hamburg, deacon, and the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral and President of The Anglican Society, who was the celebrant.





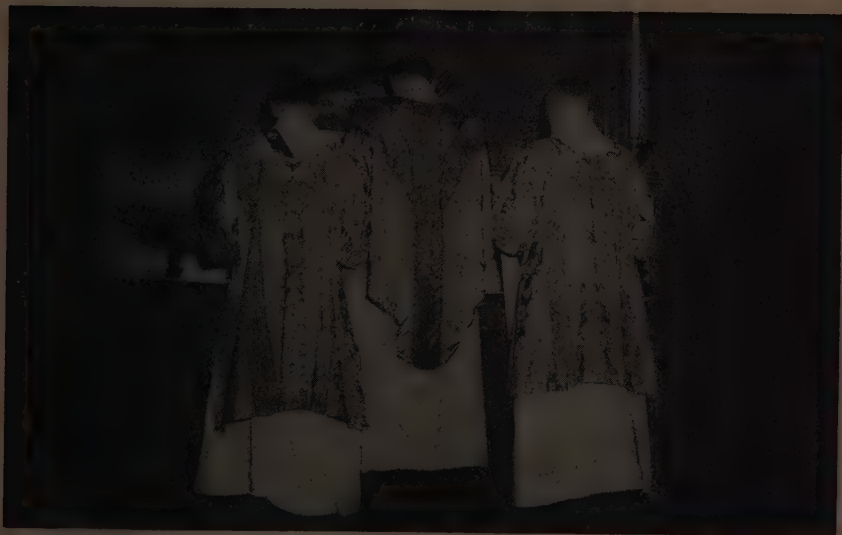
The celebrant, at left, begins the "Masse" assisted by the deacon, center, and sub-deacon.



Facing the congregation,  
Father Rantz reads the Epistle.

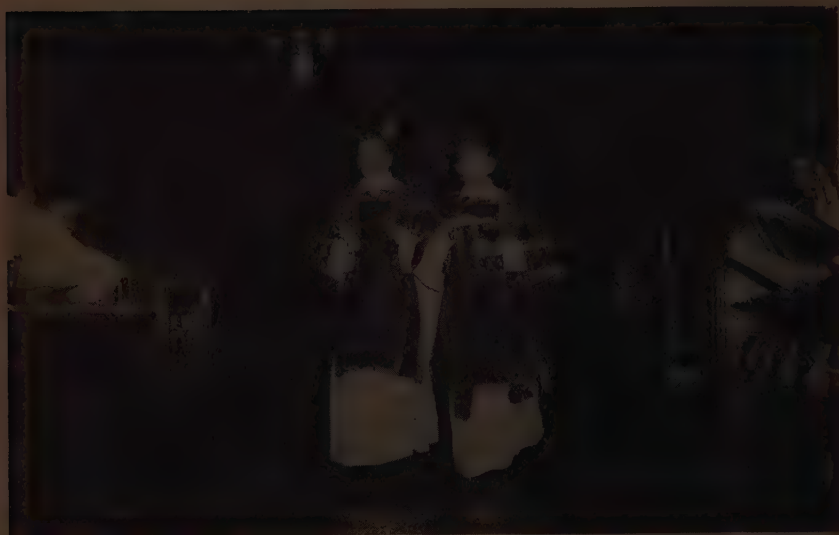
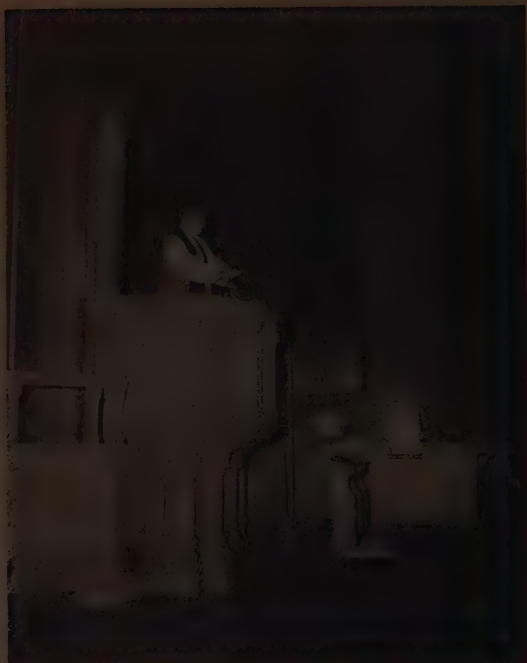


After a formal procession from the sanctuary to the chancel entrance, Father Jacobs solemnly reads the Holy Gospel as Canon Spears holds the Gospel Book, flanked by "taperers."



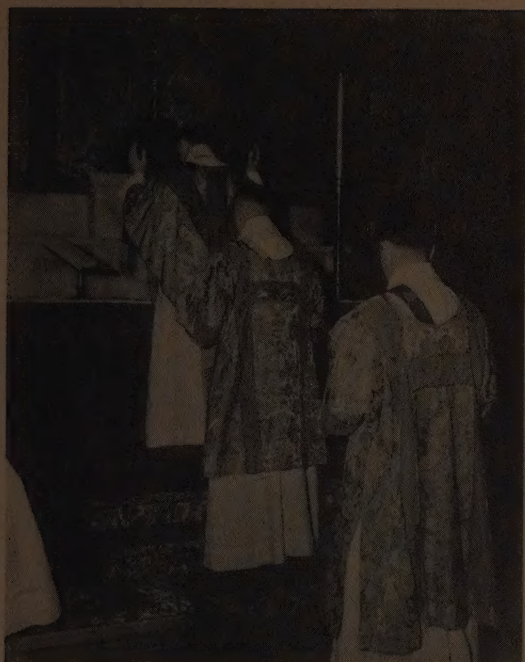
The deacon and sub-deacon join the celebrant on the altar pace for the singing of the Nicene Creed.

The sermon is delivered from the pulpit by the Rt. Rev. Austin Pardue, D.D., Bishop of Pittsburgh, and former Dean of St. Paul's Cathedral in Buffalo.



Offertory procession. The Rev. Frank S. Patterson of Williamsville, master of ceremonies, right, and Canon Spears, left, enter the chancel, bringing the Sacred Vessels and the elements of bread and wine to the High Altar to prepare them for their use at the time of Consecration in the "Masse."





With hands uplifted, the celebrant begins the Prayer of Consecration, beseeching God "to blesse and sanctify these thy gyftes, and creatures of bread and wyne, that they maie be unto us the bodye and bloude of thy moste derely beloved sonne, Jesus Christe."



At the High Altar, the sacred ministers of the "Masse" and the assisting priests kneel for the General Confession prior to the receiving of Holy Communion.

Bishop Scaife, standing in his Episcopal throne, pronounces the Absolution or Forgiveness of Sins after the Confession.



After receiving Holy Communion himself, Dean Welles, the celebrant, administers the Blessed Sacrament to the sacred ministers who in turn assist him in the general administration to the congregation. At the conclusion of the "Masse," Bishop Scaife pronounced the Blessing.

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